

THE CAMP MEETING SEASON.

"The groves were God's first temples. Ere
man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he
framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling
wood,
Amidst the cool and silence, he knelt
down
And offered to the Mightiest solemn
thanks
And supplication."

How blessed to worship the Lord in the leafy grove. It seems at times easier to commune with nature's God in the woods than elsewhere. There is a sacredness about places of God's making that is not usually sensed in habitations of man's creation.

What a wonderful institution is the camp meeting! We are indebted to the Cumberland Presbyterians of Kentucky for this form of religious activity. Methodists used to make it a place of unusual blessing, and the Free Methodists have depended upon it during their whole history as a special means of spreading the gospel and building up the church in holiness.

This blessed season has once more arrived and all over our work meetings of this character are provided for, and in many places today in the shady bowers, the sound of the gospel trumpet, the cries of the penitents and the shouts of victory of the new-born souls are ascending, to the delight of the Almighty who pours out His Spirit graciously upon such assemblies.

Our church ought to make much of these gatherings. The members ought to be glad to sacrifice and put forth every effort to attend with their families. It pays. The children hear truths there and get impressions that are lasting, and they grow up to fear the Lord and worship at His feet.

The camp meeting is a place of wonderful encouragement and inspiration to the pilgrims. They need this. They go back to their work more determined to be true and fight the enemy than ever. The church could not well prosper without this means of grace.

But the main object of the meeting is to get souls saved. People will attend such a gathering who would not go to church, and even though some may go out of curiosity, and some to ridicule, yet they are likely to hear something that will pierce their hearts and awaken their sleepy consciences. Many have gone there to make fun who remained to pray.

The salvation of sinners being the great objective, everything possible should be done to secure this. It should be a time of much prayer and personal labor. Every Christian ought to be alive and active and blessed and ready for duty. The time is short, but the eternal destiny of souls depends upon the work and the decisions of that brief period.

This is not the time for recreation, for feasting, or for social visiting, but for hard work in soul saving; a time for agonizing, fervent, effectual prayer.

Let there be united petition go up all

over the church for the special outpouring of the Holy Spirit upon our camp meetings, that the slain of the Lord may be many, that the church may be built up in holiness and that our God may be glorified.—The Free Methodist.

SUSCEPTIBLE TO DEMONSTRATION.

We are so constituted that we are not contented and restful unless we know positively the certainty of things. If there is a doubt as to the validity of a title to a piece of property we possess it disturbs our mind until a thorough search discloses the fact that it is all right. If there is a question as to the time the policy of fire insurance on our house expires it produces unrest of mind until the matter is settled. Men are not to be blamed for wanting to be sure about material things and earthly possessions. And should one rest easy concerning matters and experiences that affect his soul all through eternity? Is it not true that very many who profess to be on their way to heaven, when questioned, are not able to testify with any definiteness as to their conversion or as to the salvation of their souls? Are not their replies indicative of doubt and uncertainty when they are given in such language as "I hope so," "I belong to church," "I trust it is well with me," "I was baptized when a child?" Is there not a strong feeling of desire for rest and satisfaction and assurance in every heart in reference to eternal concerns?

Do the Scriptures give a hope of an experience that is clear and definite? May we really know that we are saved from sin, cleansed in the blood, and on our way to heaven? Surely we can know this for ourselves. "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8:16). "We know that we have passed from death unto life, because we love the brethren" (I. John 3:14). "And hereby we do know that we know Him, if we keep His commandments" (I. John 2:3).

Rev. J. A. Wood wrote: "The essential facts of personal salvation are knowable—they may be known by experience. The fallen condition of man, with all his deplorable convictions, sufferings and degradation, is not more a matter of assurance and positive consciousness than their counterpart in the redemption of Christ—pardon, adoption, regeneration and sanctification. The latter come as clearly and fully within the purview of experimental knowledge as the former.

"There is philosophy as well as inspired truth in the declaration of Christ, 'If any man will do His will, he shall know of the doctrine.' Here is common ground on which all may prove the power of Christ to save, and obtain freedom from doubts and uncertainty in a conscious realization of personal salvation.

"Christian holiness theoretically and experimentally is no greater mystery than regeneration, neither is it removed any further from the laws of human thought, but is as plain as any other fact of consciousness. The provisions and the possibilities of grace in this regard are alike adapted to all, needed by all, and free to all. Christ, 'by the grace of God tasted death for every man,' and every man may taste the joys and sweet delight of full sal-

vation. There are three things that are distinct in this experience:

"1. There is a consciousness of inbred sin and moral deficiency after conversion, and the more devoted and faithful the justified soul the clearer and stronger this conviction.

"2. There is conviction, in the light of gospel provisions, of the duty and privilege, of being 'cleansed from all sin' and made 'pure in heart.'

"3. It is prayerfully sought and experienced as an instantaneous cleansing by faith in the blood of Christ. These three items of experimental knowledge will be found in every clear case of entire sanctification."—The Free Methodist.

THE WORK THAT WORKS.

Our Lord never saves en masse. We talk about the redemption of society as if we expected the Lord to reach out somehow and take the whole race into His arms as one man, and lift them up. My brethren, we will never lift society except as we lift the individual who makes it. Salvation must begin with the individual and extend to the individuals before the mass is uplifted. Now, if that was the purpose of Jesus in coming to this earth, and in living His life on it and dying His death for it, what is our purpose? Our text declares that: "As the Father hath sent Me, even so I send you." That is to say the mission that Jesus had we have. And if that be true, the supreme purpose of the church and every man and woman in it, is salvation; and the church which is not evangelistic is not evangelical. We satisfy ourselves too frequently with the thought that we are evangelical. That is not what the Lord wants. He wants more than that. We should be evangelical and evangelistic, saving the lost, and if we are not perpetually doing that business we have no right to claim to be the church of Jesus Christ. More and more I realize that this is the fact, therefore more and more I lay stress upon the specific work of soul-winning.—Dr. Len Broughton.

Tell it, tell it. The message of a full salvation is worth telling and if you do not tell it some one else will tell something else, mayhaps, and ruin what you might save. Don't wait for more experience, more polish, more authority. As you go, preach. Some one needs to know that Christ can save to the uttermost. That person may be at your elbow and just now wondering why you do not tell them. Tell it, tell it.—Selected.

There is really no friendship worthy of the sacred name where each of the two friends is not always making ready places for the other in higher mansions of the Father's house, where each is not opening to the other some higher life.—Phillips Brooks.

"I have given up all desire of being 'a nice preacher.' It has become terrible in my eyes to please men while we let them be damned. I long to be a plucker of 'brands from the burning.' Henceforth I will use great plainness, and aim at one thing."—Thos. Collins.